

Θεοφιλίας Λογισμὸς:  
 Or, An  
**ACCOUNT**  
 Of the Most  
 Advantagious and Happy  
**Acquaintance,**

Deliver'd  
 In a DISCOURSE upon  
*Job* 22. 21. And intended for  
 some Friends in Adversity.

By William Knapp, Rector of *Ingoldes-*  
*thorp*, near *Lyn Regis* in the County of  
*Norffolk*.

*Quid Deus est animæ? Lux, Medi-*  
*cina, cibus.* Gerard.

*If thou return to the Almighty, thou shalt*  
*be built up, Vers. 23.*

*Then shalt thou have thy delight in the Al-*  
*mighty, and shalt lift up thy face unto*  
*God, Vers. 26.*

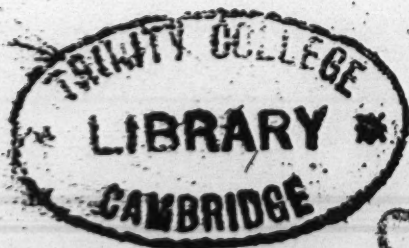
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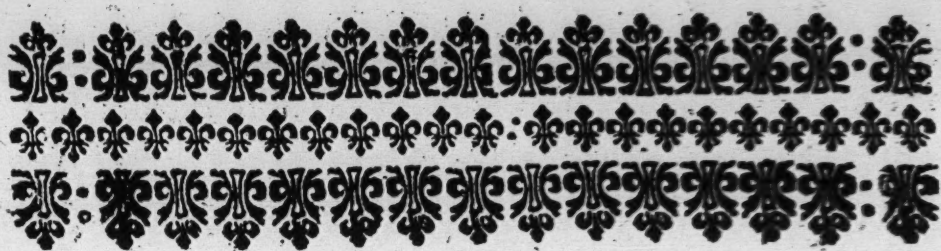
*C. Alston.*



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TO THE  
READER.

**T**HE Author of this Treatise, is very neerly related to me, and one to whom I am obliged beyond all possibility of expression. And yet the great Honour and Reverence which I have for him, shall not make me guilty of any undue Representments.

A 2

After

## To the Reader.

After I had procured a sight of this Sermon, and was resolved to make it Publick; He was pleased, as a Token of his very great kindness, to order the prefixing of my Name to it; But I quickly resolved to prevent it, Not only because I am unworthy to stand before his Book, (or to carry it after him); But because I found his Epistle to be, like his frequent Entertainments of me and mine, too extravagant, and far exceeding what I either deserve or desire.

I am very sensible, that his living in an obscure place, and his delight in retirement, is a great disadvantage to this Publication; because in a croud of Books, a little one from an unknown Author is easily



## To the Reader.

sily overlookt. I must therefore, without his leave or knowledg, tell you, That there are all those inducements to the diligent perusal of this Tract, which are wont to prevail with all Ingenious and Good Christians.

Those that are in distress, and would obtain Comfort and Satisfaction, do commonly desire the advice of the most Reverend, Grave, and Serious Divines. The Author is one of them, whose Age and Infirmities have for some Years confin'd him within the compass of narrow Rules, and denied him a desirable Conversation abroad. All his happiness is, that he can Visit in Gods House, to which he constantly resorts, and performes his Ministerial Offices

## To the Reader.

Offices with great chearfulness. He doth but now begin to appear in the World, when he is taking his leave of it.

Such as are afflicted, do likewise desire the counsel of those that are able for their Learning and Judgment. The Author is very Eminent for this, and highly valued by all Judicious Men to whom he is known. This Discourse which was Preached to a very plain Auditory, and intended for the good of the meanest Christian, doth discover a Mind very well furnished with Knowledg.

Those that would only read the Books of such as are Orthodox and Loyal, may value this for the Author's sake. He is one of those  
Antient,



## To the Reader.

Antient, Monarchial, Church  
of-England Divines, for whose  
sake His MAJESTY hath been  
graciously pleased to promise the con-  
tinuance of our Religion. And we  
are happy in the Performance of  
it.

But that which is most Inviting,  
is his great and exemplary Piety.  
I hope that what he hath Written,  
will enter into your Heart, because  
it comes from his. He recommends  
Acquaintance with God to you,  
from the Experience which he hath of  
the Benefit and Comfort of it in  
himself.

That those who are Strangers to  
the Practice of Religion, may be  
induced to it; And that those who  
are Religious, may be comforted in  
all

To the Reader.

*all their Afflictions; is the Worthy  
Design of the Author, and the hearty  
Prayer of His Obedient Nephew,  
And*

Cripplegate

Sept. 5th.

1685,

Your

Faithful Servant,

W. Smythies.

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**JOB.**

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## JOB 22. 21.

*Acquaint now thy self with Him,  
and be at peace, thereby Good  
shall come unto thee.*

**S**OME have conceived the story of *Job* with his three Friends to be Dramatical, or as a Parable, wherein the state of a miserably afflicted Person is Acted. But 'tis Jam. 5. 11. Evident, both by Sacred Writ, and all Antiquity, That there was really such a Man in the Land of *Uz* in *Arabia*; a Man that is thought to have lived before *Moses's* time; for *St. Chrysostome* reckons him the *fourth* from *Esau*: A Man that was of a Gospel-like Spirit long before the Gospel; A Man very Eminent, not only as to the doing of God's Will, but the Pati-

B ent

ent suffering it: He having been, for many months, thrown into an horrible Abyfs of Misery; and magnanimously resolving to Trust in God, though he did slay him, *cap. 13. 15.* So that he was really like his Redeemer, *A Man of Sorrows and acquainted with Grief.* But yet he could not so far resemble him, as to lye under so powerful a Temptation, without some Discovery of humane Corruption; For the Fire of his adverse State, did sometimes Boyl over his Passion to some unseemly Expressions, *cap. 10. 3.* And his Friends not being able to Construe it as an Efflux of his Corrupt Nature, did too severely Censure Him as a Person very highly Culpa-  
*Isa. 53.* ble, *v. 5.* But yet *Eliphaz* supposing Him such an One, bethought himself of an excellent piece of Advice, very seasonable and useful to Persons in His mistaken Condition, And so He Admonish'd Him to *Acquaint* himself with God, and  
 Con-



Contentedly to Submit to the sharp Dispensation of His Providence, And thereunto gave Him this Encouragement, That *thereby Good should come unto Him.*

*Acquaint now thy Self, &c.*

From the Words we may Observe,

1. A Twofold Duty, the One in order to the other, As

1. A duty of Action, *Acquaint now, &c.*

2. A duty of Passion, or patient Suffering of God's Will, *Be at peace.*

2. Here is the Season and Opportunity for both, in the word *Now*, which may relate to both.

3. Here is the certain issue or event of both the Duties; *Thereby good shall come unto thee.*

1. Concerning the first Part, The Twofold Duty: And

*First, Concerning the Duty of*

Action, That of our Acquainting our selves with God; and here we may Treat,

1. Of the Object, *Him*.
2. Of the Act, *Acquaint*.

I. Concerning the Object of our Acquaintance, *Him*: And who should this be, but the Person spoken of, *ver. 2, 3*. Even the *Almighty*? And how worthy He is of our Acquaintance, and to make a Friend of, we may take notice from the Dignity of his Person: He is GOD, infinitely Glorious and Lovely, and that both in His divine Attributes, and in His holy, just, and good Commands; and also in his righteous and holy Wayes and Works. Among Men, there are *Four* Sorts of a commonly reputed worth for Acquaintance: The Qualifications of all whom, are at the same time, and alwayes in a transcendent Degree, in the Person here spoken of.

Rom. 7.

12.

Psal. 145.

17.

1. Such



1. Such as are worth Acquaintance, and our making Interest in, are Persons of Power, able to Relieve our Wants, and to Support Us under, and Exalt Us above the Malice and Envy of others. And hereunto, many (as *Solomon* sayes) *Seek the favour of a Prince*, Prov. 19. 6. Men think they may be secure under such Persons wings, who have so much of the World under their Command. And indeed, their Favour is considerable: 'Tis as the *Dew upon the grass*, Prov. 19. 12. For as that raises the Blade into a beautiful Verdure; so a King's Countenance is able to brisk the Face of a poor Subject. And why? Because he is able (he may think) to help him in the time of his Need. But now, if the Favour of a Prince, whose Breath is in his Nostrils, and he may soon breathe out his Last: If his Favour be of this concern; What then is the Countenance of Him, who is ἀναξ ἀνθρώπων θεῶν, *The*

*Prince of the Kings of the earth, Rev. 1. 5.* Alas! As to the inferiour Powers of the World, They may be willing to help us, but they may want Power; and from hence it is, That the Apostle sayes, *Let God be true, and every man a lyar, Rom. 3. 4.* We have (blessed be God) a *Prince* that is thought to be as Truthful and Firm to His Word, as any Person within all His Dominions: But Alas, poor MAN! He may deceive Us (if not with His Will, yet) against His Will; for He is not Omnipotent, and may sometimes be so far short of Power to help others, as not to be able to help Himself, as was sometimes the CASE of His most Excellent Father, of blessed Memory. But with the Person here in my Text, all Things ever were, are, and ever will be Possible, *Mat. 19. 26.* He and He only is infallibly able to *Raise the poor out of the dust, and lift up the needy out of the dunghil, Pſal. 113. 7.* 'Tis *He* that



that maketh our *Enemies* to be at *Peace* with us, *Prov.* 16. 7. 'Tis He that *Is a sun and a shield*, and gives *grace and glory*; and no good thing will be withhold from them that walk *uprightly*, *Pfal.* 84. 11. And with whom then can we more happily make *Friendship*?

2. Such as are worth *Acquaintance*, are such as are also good natured Men: Men of *Affability* and *Kindness*. Men must be *Great*, that they may be able to help us; and *Good*, that they may be willing; for otherwise, What signifies their *Power*? Men of *Power* only, are oft *Supercilious*, and like some *Over-seers* of the *Poor*; who, instead of seeing into their pittyable state, will carelessly *Over-see* it; aye, and perhaps, instead of handing to them a piece of *Bread*, will *grind* their *Face* (as the *Prophet* *Isa.* 3. 15. sayes) to make themselves *Bread*. But a kind and good Natured Man is *Compassionate*: And if there be

*Nemo  
tam pater  
St. Aug.*

any such among Men, I am sure, He that made them, is Super-Eminently such. And to that purpose He is styled a Father, and there is none such. Nay, To give us an Assurance of His Compassion; He represents His divine Nature by the Tenderness of a Mother to *her sucking Child*, Isa. 49. 15. A Child (it seems) to whom she is not only a Mother, but a Nurse; and who therefore is not only part of the Mother's Bowels (as *Civilians* call them) but a great part of her Care; and so, not only Nature, but Custome has Naturalized the Parents Affection and Indulgence: And yet for all that, a Mother may forget such a Child; but God will not (it seems) forget His. And indeed, He is the *Father of mercyes*, and *the God of all Consolation*, Ro. 15. 5. And (as one sayes well) tis the great Design and Work of the Scripture, to bring Us into a Belief of His Mercy and Goodness; which is therefore



fore made to run though every Part thereof, as Water thro' the Streets of *Venice*, to Refresh and make Glad the City of God. And can we now have a more profitable and advantageous Acquaintance, as to a sweet and compassionate Nature? Not possible. But

3. Such as are reputed valuable Acquaintance, are such also as are not only Persons of Ability and Good Nature, but of Fidelity, Truth and Certainty too, and so fit to be relied on. Some Men that want not a Good Nature, may yet want stability and firmness of Friendship; and with such it often falls out, That some small accident (perhaps) of their Friends passion, incogitancy, or misfortune of Poverty may intercur, and divert them from their resolutions and promises; And then what signifies our Acquaintance with such unstable Creatures? Such as may prove *Egyptian* Reeds, that may both

both deceive and shame our Confidence? But a right Friend or Acquaintance is fixed and steady, and *Loves at all times*, *Prov. 17. 17.* And such there are in the World, though rare; and if there be such among Men, they are yet but as an uncertain spark to the fixed Luminary of Heaven, the Glorious God, who keepeth Truth, and will be mindfull of his Covenant for ever, *Psal. 111. 5.* and with whom is no variableness or shadow of change, *Jam. 1. 18.* Upon him it is that we do depend for Love and Salvation, but not as *Funambulo's* do upon their Ropes, who are every foot ready to slip, and break their Necks. No, we have a steadier Friend of God than so; For, be we but willing to trust to him, and by our disobedience and willful Neglects of him prove not contemptuous of his help, he will never leave us nor forsake us, *Heb. 13. 5.* And (if we observe it) the



the Apostle expresses it comfortably by three Negatives, *neque enim* for the stronger Confirmation of his Promise. So that, be our hearts fraught with a sincere desire and resolution, to use our endeavours to serve God, we shall sayle with security through the rough Sea of this Worlds Temptations; for they are not our accidental and preter-natural slips and infirmities that will exclude us His Divine Favour; even the best of us sometimes may so lay aside *Obsequia filiorum* the Duty of Children, when yet God will not lay aside *Viscera Patris*, the Bowels of a Father; For as a Father pityeth his Children, so God pityeth them that fear Him. *Psal.* 103. 13. There are (indeed) that deal by the Gracious God, as the *Froggs* (in the Fable) did by their Wooden God, and opprobriously dance upon the Tamenes and Kindness of the Deity, and turn his Grace into wantonness. *Jud.* 4.

There

There are that presumptuously esteem the Cross of Christ, to be on purpose design'd, as a Dung-Cart, to carry away the filth of Mens Sins; & to be laden according to their pleasure; but as to such Men, they will find God to be as well Just as Merciful, and that the Salvifick Grace of God did therefore appear to Men, to teach them, That denying all Ungodliness and Worldly Lusts, they should live Soberly, Righteously and Godly in this present World, *Tit. 2. 12.* And to such therefore as in cool Blood, and wilfully, condemn the Methods of Divine Grace, the Meek and Patient Lamb of God, may prove the Victorious Lyon of the Tribe of *Judah*; and his Love when so abused, may turn into Fury, and prove like the sweetest Wine, which when corrupted, is the sharpest Vinegar: But, be we but willing to please God, according as we are capacitated by the Grace of

*Nahum,*

*1. 2. 3.*

*Rev. 5. 5.*



of His Divine Ordinances, and we need never to fear His desertion, but most certainly expect the constancy of His Affection and Friendly Kindness. 'Tis true indeed, that our Sins may provoke God to speak against us, by some adverse providences, as he did against *Ephraim*, *Jer. 31. 20.* But even then (it seems) His pity strikes him as much upon His Bowels, as his Paternal Chastisement does us upon our backs. 'Tis a grief to him (to speak after the manner of Men) that he is inforced to use such severities for our advantage, for His Justice is *His strange Work*, *Isa. 28. 21.* That is, abhorrent to His Nature: And therefore, let nothing discourage us from our confidence in Him, as a most firm and fast Friend, if we be but willing to own him, as the Holy One of *Israel*. And we may therefore conclude of our security in his Favour, because the condition on our part requir'd for the

the continuance of it towards us, is said to be a Yoak that is easie, and a Burden that is light, *Mat. 11. 30.* and whose Favour therefore is not readily to be lost; and what more comfortable property can we possibly expect in Friendship? and how happy then may we be in the Acquaintance of this same Person in the Text.

4. Such persons as men aim at for the pleasure of acquaintance, are such as they find to symbolize or correspond with them, in the same Qualities and Dispositions. 'Tis an old saying, *That Similitude is the Foundation of Amity*: And 'tis so in all sorts of men, in their several similer Natures. 'Tis even thus in the different Sects of the Church; every sort delight in their own Fraternity; and the Orthodox most rationally affect such as are consentient with them in the Truth. And thus may Pious and Good men most of all solace themselves



selves in their acquaintance with  
 God, who is like to them; and so  
 much we may find, if we compare  
 their dispositions towards their  
 children, with those of Almighty  
 God towards his. As, do wise Pa-  
 rents think it meet to be tender-  
 hearted and compassionate to their  
 Children? God is so to us. Do  
 they think it meet to take such  
 a course with their Children,  
 as that they may not look upon  
 them as austere Masters, but to  
 serve them with alacrity and cheer-  
 fulness? the same is God to us. For  
 he would have us to *Eat our*  
*Bread with joy, and Drink our Wine*  
*with a merry Heart. Eccles. 9. 7.*  
 'Tis clear enough, that we may  
 rejoyce before God, and that a-  
 bundantly too, and that after the  
 manner of Men too: But then  
 ('Tis true) we ought to remember  
 that of *Seneca*, That our Mirth be  
*seres severa*, with a beleeeming gra-  
 vity and Prudence, and not a boy-  
 ish

ish and Epicurean jollity, but such as may have a mixture of fear and trembling with it, *Psal.* 2. 11. That is, such a sober carefulness and wariness (as tremblers have) that we act not misbecomingly to the Children of such a Father : And this is no more than we would have our Children do to us. Do Wise Men think it meet, when their Children Rebelliously and Contumaciously disobey their commands, to correct them, lest they prove a shame to their Parents, and a confusion to themselves? God Almighty is also of the very same mind. Do they think it meet, when their Children repent themselves, and bring forth Fruits meet for Repentance, to pardon them; and let them share in the Fruit of their Paternal Love? God Almighty is in this also very like them; He is willing both to forgive, and also to give us the richest welcome  
and



and entertainment, *Luk. 15. 22, 23.*  
 Now then seeing this great, grati-  
 ous, and truthful Person in the  
 Text, is so every way like to us in  
 whatsoever right reason may dictate  
 and prescribe our practise in; Oh  
 methinks! With what Joy may we  
 entertain and embrace an Acquain-  
 tance and Friendship with him! And  
 thus much for the Object, *Him.*  
 Proceed we now,

II. To the Act conversant about  
 this Object, *Acquaint.* And here we  
 may consider:

1. What is meant by the Word  
*Acquaint.*
2. How we may compass our  
 Duty.

1. What is meant by *Acquaint.*  
 The word is variously construed.  
*Beza* renders it, *Redi cum ipso in gra-  
 tiam; Be thou reconciled to Him.*  
 And according to this sense, *Eliphaz*  
 look-

Lam. 3.  
40.

*Assuesce  
te ipsum  
cum illo.*

looking upon *Job*, as one whose Wickedness was great, and Iniquities infinite, *Ver. 5.* He might reasonably wish him, to get speedily into Gods Favour, that he might *Flee from the Wrath to come:* And so truly 'tis of concern to us all, to *Search and try our wayes, and turn again to the Lord.* But then, 2. The Words (according to *Jun.* and *Tremel.*) are rendered, *Accustom thy self with Him.* And this seems most genuine and apposite, for it includes the other, and is larger. And thus, the word signifies as much as to get the Knowledge of God, and of His Blessed Will and Wayes more strictly and fully, and to endeavour a true and affectionate Conformity to his Commands, and so seek to obtain His Divine Favour. Indeed, as to the amplitude of the Divine and stupendious Attributes, the mystery of our Salvation, the secret course of Divine Providences, the Glory of the Heavenly Inheritance,



tance, we may never pretend a power to Fathom them by any speculative comprehension; for they are Myſteries that ſtop the Mouths, and *non-plus* the intellect of Men and Angels. For, as to the firſt, That of the infinite Eſſence of God, The faces of Angels, are ſaid to be cover'd, as unable to behold the luſtre of it, *Iſa.* 6. And as to the ſecond, They are ſaid to deſire to pry into it, and farther they cannot go, *1 Pet.* 1. 12. And as to the third, 'Tis as the ſmoak of the Temple, *Revel.* 15. 8. THAT upon too curious a ſearch, may make the eyes of our underſtanding to ſmart. And as to the laſt, THAT of the Glory of our future ſtate, the Apoſtle tells us plainly, That we *know not yet what we ſhall be*, *1 John* 3. 3. *Neither hath it entred into the Heart of Man to conceive*, *1 Cor.* 2. 9. But, though theſe things may puzzle our underſtanding, they are yet comprehenſible

by our Faith, *Ephes.* 4. 18. And so far he hath made the said Mysteries known to us, *Ephes.* 1. 9. And this is his Will, that we should perform, *John* 6. 40. And so far we are concerned to Acquaint our selves with God; That we knowing his Will, and the Mysteries of our Salvation, may learn to answer the same, by an obediential Faith, and endeavour to get into his Favour, and oblige (as we may say) his Friendship, for a collation of all its effects upon us, in the riches of his Grace and Glory. And thus much for the explanation of the word, *Acquaint*: Proceed we

2. To the way and means how we may gain the Acquaintance and Friendship of God. And our course must be,

1. To endeavour the casting off our Acquaintance and way with the Works and Workers of Darkeness, and to disengage our selves from the wayes of Sin, which sets



a body of Darkneſs between us and the Glorious Light of Heaven, and Sun of Righteouſneſs. The interpoſition of the Earth Eclipſes the light of the Moon: That of the Moon the Sun; So our Earthly and ſottish Luſts, our Lunatick and Wild rangings after ſenſual Pleaſures, obſtruct and confound our knowledge of God. 'Tis Sin that makes a ſeparation between God and us, ſo that we can neither know God, *Iſa. 59. 2.* nor will he know us, *Mat. 25. 12.* And the Apoſtle tells us plainly, that he that ſins, that is, he whoſe heart inclines that way, ſo as to make it his beloved Practiſe, *bath not ſeen God, neither known him, 1 John 3. 6. God and wilful Sinners, are the greateſt Strangers.*

2. The way to be Acquainted with God, is to diſintangle our ſelves (as much as we can) from the encumbrances and ſollicitous thoughts of the World; For when we over anxiously purſue its En-  
C 3 joy-

Joyments, we shall find an Estrangement from God, and no leisure to attend his Service for a Communion with him. *No Man* (sayes our Saviour) *can serve two Masters*, Luke 16. 13. Division weakens our thoughts and affections. And he that is *a Friend to the World, is an Enemy to God*, Jam. 4. 4. But when we unite our thoughts upon him, we have the more vigorous affection to, and comfortable enjoyment of him; and from hence it is, that the Psalmists Prayer is, *Unite my heart to fear thy Name*, Psal. 86. 11. or make my heart one with thee. Some unstable Men have two minds, and some wicked Men have two hearts; one for God, and another for the World; and so in effect they have none at all for God; for he will have either all the heart for himself, or none at all. All, that is, he will have us so to love him, as that whatsoever else we love (as we may do) we must have

ἐνοσον  
 τὴν καρ-  
 διαν σου.



have in it, the chiefest aime at the Glory of his Name; God we must love for himself, and every thing else for his sake. True love that maintains Friendship, intirely ends like a Pyramid or flame of Fire, in one point or compass. God that Mal. 2. made Man, gave him but one com- 15. panion into his bosome, that mutual affection might be the more intense. We are now (through the Blessed Son of God) mysteriously Married to the Deity, and God requires of us a conjugal and united Love and Acquaintance to and with him. 'Tis usually observed, that he that over solicitously seeks *πολυφιλίαν* the love and Friendship of many, findes *ἀφιλίαν*, the love of none. And I am sure, such as so carkenly and ambitiously woo the favour of Men, and court their Friendship with a glazing admiration, and with all the laborious punctilio's of observance, find none from God: So as we

are (as much as in us lies) to unwreath our affections from the World, and in an especial manner to decline the Friendship and Acquaintance of disorderly Persons; and with such, *No not to eat*, 1 Cor. 5. 11. Not yet, that we are altogether to shun their company, for then we must (as the Apostle sayes) *go out of the World*, ver. 10. Or, that we are to deny them a fraternal Charity, 2 Thes. 3. 15. But by *not eating with them*, is meant, That we do not of choice communicate with them in their Lust-Feasts, and seek to maintain an intercourse of familiar affection, and court their Acquaintance, as if any real or true profit or delight could in probability be the result or issue of our complaisance with them. No, Be we more inward with God, and confine our selves more industriously and conscionably to our several Callings, and that will (in the end) prove abundantly more advantageous.



3. The way to attain the knowledge, acquaintance and favour of God, is to put our selves into his sacred presence by frequenting his Holy Ordinances. As

1. His holy Word, which (the Apostle sayes) is profitable for our instruction in Righteousness, and able to make us wise unto Salvation, 2 Tim. 3. 16. Erasmus very worthily calls the Scripture, *Purissimam mentis Dei in Christo venam*, The pure vein of the Mind of God in Christ. And so it does most comfortably transmit a vivacity and vigour into our thoughts and affections, by the precious blood of Christ there seen. And we may say of those Sacred Oracles, as Seneca of the Provisions of Nature, *Non modo necessitatibus*, &c. That God by them has not only indulg'd to us necessities for our spiritual support, but has loved us up to very great delights; for the Scripture is as a Garden of Spices, wherein  
we

we may recreate our selves with the sweets of Divine Philanthropy, and the infinitely joyous fruit thereof, in an Eternal happy Communion with our Maker, and our superiority (in Christ) above the Angels. In a word, the Scripture is the glorious Record or Evidence of what our Saviour both saw and heard, at the Council Table (as I may say) of the mysterious Trinity; and no man can be better satisfied with the Knowledge and Love of God than from thence: And no way possibly can we more happily attain an Interest in, and an Acquaintance with him, than by searching into, and practising the rules and prescriptions therein recorded.

2. We may Acquaint our selves with God, by his Sacred Ordinance of Prayer. And that not only because we perform that unto which he annexes a Promise of such a Mercy, as *Heb. 4. 16.* But because  
'tis



'tis a Duty that is (in it self) influential into such an effect; And that three wayes.

1. As being an occasion to our more intimate thoughts of him.
2. Of our more joyous affection to him.
3. Of our stronger confidence in him.

By Prayer we are put in mind of our Benefactor, and that from God *every good gift, and every perfect gift comes*, Jam. i. 17. By that we know from whom we receive, and whom we are to thank for what we have. By Prayer also we understand most comfortably, that God has a mind to relieve us out of his Fountain; for otherwise, why should he command us to Pray, and promise to hear us? And lastly, By Prayer we learn to confide in him, who so Friendly invites our approach

proach to his Throne, *Μετὰ παρρησίας*, with a boldness or liberty of speech, as the Word signifies, *Heb. 4. 16.* And we may (it seems) speak immediately to him, without any other mediatur than our Blessed Lord Jesus, who *thinks it no robbery to equal with God*, *Phil. 2. 6.* And then, how can we despair of a welcome and a due success? And so the very Sense that we may have of our dutiful correspondence with the sacred pleasure of God, in our supplicatory addresses, cannot chuse, but invite us to a frequency of Communion with him: And so we may happily obtain his Acquaintance and Friendship by due Prayer.

3. We may Acquaint our selves with God, by the use of his Blessed Sacraments, **THAT** especially of the Eucharist, by which we come to *taste and see, how good and gracious he is*, *Psal. 34. 8.* 'Tis doubtless a wonderful piece of condescension towards



wards a Friendship, to be admitted to eat and drink at his Royal Table; on which for a Banquet, he sets the mysterious Body and Blood of his dear Son, that ravishing Food of Angels, & that by which we may joyously behold what great things God does for us; for by such merciful representatives of his precious body and blood, as are those of the Bread and Wine in compliance with our senses, how can we chose but have a vigorous and quick remembrance of Gods Love to us, in the Sacrifice of his Son? Among the *Romanists*, 'tis reputed a duty of great concern, to have the Image of our Saviour before them, as a means to quicken their Remembrance, and heighten their affection to him; and *Baronius* seems confident, that, to this end our Saviour himself was pleas'd (in the Thirty-first Year of his Age) to send his own Image to King *Abdagar*, and also miraculously to frame

cit. Ep.  
Ushero.

frame it on the Handkerchief of *St. Veronika*; What truth these things have in them, I leave to the Learned to judge; But this is certain, that what is offer'd to the Senses, may the easier be transmitted to the Spirit through them; and if we may believe *St. Chrysostome*, (as I think we may) our Saviour did Ordain the use of Images; for he calls the Sacrament *Εἰκὼν τοῦ σώματος καὶ αἵματος τοῦ Χριστοῦ*, "The Image of our Saviour's body and blood; and we know he did institute those Elementary Signes of his precious body and blood, that they might be taken in remembrance of him, *I Cor. II. 24, 25*. Now, shall the merciful God (in condescension to our infirmities) ordain such a help to us, for the furtherance of our Devotion, And shall we prize unwarranted whimsies before his Sacred Institution? And shall we forbear the use of such a way, as his Wisdom and Mercy has ordained to give



give us the more comfortable remembrance of his love, and by which we may be refreshed with the same thoughts of our happy state in our Saviour, that St. *Ambrose* gave *Monica*, concerning her Son *Augustine*, *Non potest filius* (said he) *tantarum lachrymarum perire.*

'Tis impossible, that a Son of so many tears (as that good Woman shed for the Conversion of her Son) should perish! Do we not by the breaking and pouring forth of the Sacramental-Bread and Wine wishly take notice of Gods compassion to us, in our Jesus? And may we not thereby come into a nearer Acquaintance with our Heavenly Father? God forbid then, that we should be remiss in our duty of Communicating of what may be so highly advantagious to us, for our Friendship with God. Receive we constantly and worthily those inestimable pledges of his love, and we shall find a most delightful Acquaintance

quaintance with, and favour from Almighty God. But

4. We may yet best of all come to be acquainted with God, if we (with *Enoch*) will but endeavour, to walk with or before him, by a Communion of Holiness. For thus we may be said to be in Christ, 1 *John* 2. 6. And being so, we may be said to be all one with him: And how can the integrity of Friendship be more emphatically expressed? Holiness in the Soul does resemble cleanness upon a Window: It most readily and intensely transmits the rayes of the Sun of Righteousness into all the room, and parts of the Soul, and no men know more of God, and God knows none more delightfully and acceptably, than such as make it their employ to serve him; see *Psal.* 119. 99. and *Psal.* 50. 23. *To him that ordereth his Conversation aright will I shew the Salvation of the Lord.* God and good Men are of a near alliance,

*John* 14.  
21.



alliance, and a Friendship is the more readily attainable; And thus have I done with the duty of Action: That of Acquainting our selves with God. I proceed now,

2. To the duty of Passion, or Patient suffering the Blessed Will of God: *Be at Peace*. The words admit of a double interpretation.

1. *Be at Peace*: That is, Acquaint thy self with him, and thou shalt have Peace. In the *Hebrew*, the imparative Mood is oft put for the Future tence, as *Ezech.* 18. 32. *Turn your selves and live*. That is, Repent and return to God, and ye shall have Life. So here, Acquaint thy self with Him, and thou shalt have Peace, that is, all manner of Good. For under the notion of Peace, the *Hebrews* express as much, as the *Greeks* do in their three Terms, of *ὕγιαίνειν*, *εὐχαιρεῖν*, *εὐπρόσθελον*; the first importing the health and prosperity of the Body, the other of the Soul, the last of the Estate. But

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this

this Interpretation seems to be checked by what follows: *Thereby Good shall come unto thee.* For that is a general term, and includes all. And if we examine what follows in the other Verses, we shall find the said *Good* particulariz'd, v. 24, 25, 26, 27. So that by being at Peace, may be meant,

2. Be content and quiet, or rest satisfied with the pleasure of the Great GOD, in all his Chastisements: Or, Do thou neither conceive, nor bring forth any anger or displeasure, in either words or works, against the Author or Instruments of thy Afflictions; Be not of any discontentful or revengeful Spirit, but take the dispensations of the Wise, Just and Merciful God peaceably, and in good part. We find *Chap. 10. 4.* that *Bildad* said of *Job* thus, *He teareth himself in anger.* As if he had said, The Man is madd, sinfully impatient. As (indeed) many a good Man, (according



cording to the impulse of his chol-  
 lerick distemper) may be sometimes  
 thought so to be, when as accord-  
 ing to the inward frame and dis-  
 position of his heart, he may be  
 more really patient, than some that  
 accuse him, especially when put  
 to the like Tryal. Now *Eliphaz*  
 mistakingly apprehending *Job* in  
 such a condition, advises him to be  
 at peace, and lay aside murmuring  
 and discontent; And indeed *Eli-*  
*phaz* was in the right, to look up-  
 on a submitting quiet Spirit under  
 affliction, as a requisite duty: For  
 as well a passive as active Obe-  
 dience is our concern, and our Sa-  
 viour became an exemplar or pa-  
 tern of both. Oh methinks! To  
 be at peace within a mans self when  
 a Warr of troubles is about him,  
 is to sit undisturb'd, as amidst the  
 roaring and tumultuous Waves of a  
 rough Sea, and then how accepta-  
 bly may a man glorify Gods Grace,  
 and give himself ease! There

*Medijs*  
*tranquil-*  
*lus in un-*  
*dis.*

are that troubles themselves more, than all the troubles can do that are upon them, and are as wild Bulls in a net, full of fury against God, *Isa.* 51. 20. But the Patient man is quiet, and enjoys the Pleasure of doing Gods Will. 'Tis true (indeed) that God does sometimes catch his own dearest Servants in a Net; But, then they are there, as many Doves in a Net, they make a little fluttering, and are seemingly impatient, but they soon reflect upon their Corruptions with an abhorrency, and so lie still, and are contented, and they are sincerely willing to learn that lesson the Apostle speaks of, *Phil.* 4. 11. *In every state to be Content.* And indeed, 'tis an art to be learnt; and the best way to it (as I conceive) is by these following four considerations in general, which I may but briefly speak of; and for your farther satisfaction, refer you to that excellent Arch-Angel, that  
 mirrour



mirrour of Learning, oratory and right Judgment in all things, (as I may term him, who ever he be) the Authour of the whole duty of man, in his Treatise, call'd, *The Art of Contentment*. And

1. We may be at Peace, or be Patient, because all our troubles and disturbances are but the natural fruit of our own labours; and for what we suffer we may thank ourselves. The sin of our first parents, whose branches we are, or (indeed) who we are, extended, fill'd the earth with Briars and Thornes, and until it be burnt up by the fire of the last day, it will bring them forth, and so our tribulations are unavoidable; even all this lower Worlds Elements are made use of, to represent a state of misery. Our Constitution is of Dust; Our Maintenance (in part) the Water of Affliction; our Duration, an airy Vapour; and Hell it self, as well as other Afflictions, is represented by

Fire ; that by which (sometimes, when 'tis at some distance) we are most refreshed. Misery (indeed) is but the dark shadow of sins grosser body, and which takes sin by the heel in its coming forth, as *Jacob* did his Brother *Esau* ; and if men would but review their several sinful courses, they might clearly discern their events to be apposite, and futable, as Vexatious frustrations fall out to the Vain-glorious, beggary to the idle, diseases to the intemperate and unclean, anguish and tortures of spirit to the malicious and envious, &c. And (truly) seeing we are all of us sinners, in some kind or other, 'Tis a mercy we are on this side Hell. *Why* (says the Prophet) *does the Living Man complain, a Man for the Punishment of his Sins ?* Lament. 3. 16. Where we find three reasons against it. First, Why does a man complain ? One that is *sub lapsu*, under the fall of his first Parent,

rent,



rent, and born in sin, towards whom God may use his absolute Sovereignty, to deal by him, in what kind of temporal misery he pleases, as *Job* 23. 13. Then, why does a sinful man complain? One that may find himself guilty of High Treason against the King of Heaven in many sins (perhaps) of a very deep die? And lastly, Why does the living man complain? One that is alive, and so, not only not punished according to desert, but indulg'd a liberty and space to make his peace with God; and so in capacity to receive such a glorious state as all his sufferings here are not worthy to be compared to it. *Rom.* 8. 18. Methinks then, we might all of us be at peace, under our several afflictions.

2. We may well learn to be at Peace, or be contented with our Afflictions, seeing, that we are or may be so much beholden to them, for a manifold advantage that we

reap by them, as, How they help, to make us reflect upon our sins, that (we think) may be the cause of them, and so help us to Repent that they may be forgiven, and that we may happily recover our selves into a prosperous state again! As was the fortune of *Josephs* Brethren: for when they saw themselves so much under the seeming severity and frown of *Joseph*, they said among themselves, *We are verily guilty concerning our Brother.* Gen. 42. 21. and after their penitential reflects, their Brother treated them very richly. Alas! How apt are we (without correction) to grow forgetful both of God and of our selves! How apt when upon the pinnacle of honour, and courted with the riches and pleasures of the World, to scorn the severities of repentance, and strictness of Devotion, (without which we may (indeed) enjoy the pleasures of sin for a season, but) never shall we see



see the Face of God, in the most pleasurable mansion of Eternity! But, if we be under affliction and troubles here, how may we also be sufficiently convinced, that there must be some future state of happiness, for such as fear him, that made us: For otherwise, the Wisdom and Mercy of the Most High might be impeach'd, seeing that the state of such as best love, and most faithfully adore God, may then be far worse than that of the very beasts which he has given us a Dominion over. So that (as one said well) our

παθήματα are μαθήματα, our *Destructions* are our *Instructions*. And St. Chrysostom, speaking of the Soars of Job, sayes, "That they were more re-

τὰ τεῶν  
μαθὰ τῶ  
Ἰωβ ἡλι-  
ακῶν ἀκ-  
τινῶν,  
ἔσ:

"splendent than the beams of the  
"Sun; for these do but enlighten  
"the eyes of the Body, but they  
"the eyes of the Soul. And so in-  
deed by our afflictions we may dis-  
cern many spiritual advantages;  
And we have the more reason  
to

to be at peace, or be contented under them.

3. We may be at peace, because our misery is but the common lot, as well of the best, as the worst of men. 'Tis an old saying, *Solamen miseris socios, &c.* 'Tis a comfort to the miserable to see others in Fellowship with them. 'Twas a great alleviation to *Elijahs* thoughts of death, that his Forefathers tasted of the same Cup. 1 *King.* 19. 4. And may it not be a comfort to us, that we share with the dearest of Gods Servants? Nay, with our Blessed Jesus himself, who endured such sharp scourgings, and the Ignominious tormenting death upon the Cross too. Now, must nothing serve our turn, but (whilst so much our betters are put to lie in the filthy bogg of this Worlds misery) to be upon a Mount of Spices before our time? But

нахъу  
Аевнъ.

4. We may be at Peace, because our troubles are handed to us by one,



one that has sufficiently manifested his love, and tender compassion towards us, God Almighty. He was pleased (as *Nazianzen* well sayes) to have his dear Son slain, ἀλλοῖς γινῆσθαι σωτηρία, that so we might be saved: And can we possibly then imagine any evil towards us, in the Almighty's design of our adversity? Is it not *Quiddam* ἀσύνστον, something very hugely inconsistent with reason, to think that God so loved us as to give us his Son, and so hated us as to give us such a bitter Cup of Trouble, unless, by such a gift of misery he does also express a kindness to us, in order to the happy effect of his love to us in Christ, as most certainly he does? And methinks then, we might with as great a sedateness and alacrity of Spirit bear with Gods strokes of Adversity, as a certain *Spanish* Inamato did with a blow upon the back with a Snow-ball, thrown at him by his beloved Mistriss, as he

was

*Referentia  
Causino.*

was passing by her Chamber window, upon a famous Stallion with a grand paw, and a glittering attire, with design to inflame her affection : She threw a Snow-ball at him, he not discerning then from whence it came, seem'd full of fury at the affront ; But still he persisted in his design of a winning appearance, and about he came again ; and when she threw again, he chanced to espie her hand, and then he alighted from his Horse, took up the Ball and kissed it, as coming from his Love ; and so the patience and chearfulness of his carriage became a Motive to the Lady, to correspond with his amorous solicitations, and to take him into a conjugal Society. And why may we not be so wise, in reference to the Tryals of God, whose love to us is as the Sun to the spark of our Affection to him ? Let us but trust to him, and give him leave (as I may say) to use his pleasure,  
and



and no question, but the excellent Oyl of his afflictive reproofs, will not only not break our head, but Psal. 141. heal both our whole bodys and 5. souls too. In the mean time hast we to our duty in waiting the event; And so proceed we

2. To the Season and Opportunity of both the said duties.  
*Now.*

The Word refer very clearly to both, and that three several wayes.

1. To *Eliphaz* his affection, who admonishes.
2. To *Job's* state of Affliction.
3. To the space of *Job's* life, or this interim of Mortality.

1. To *Eliphaz* his Affection. The good Man was earnest with his Friend to choose the better part. The word in the *Hebrew* (*uti perhibent*

*perhibent qui hoc sciunt*, as St. *Aug.* said, when he little understood the *Hebrew*) 'tis *Na*, and it signifies as well *I pray*, as *Now*. And so *Jun.* and *Trem.* renders it, *Assuesce quæso*, *Acquaint thy self, I pray*. And this Interpretation bears not so strange a disproportion to the other, as at the first glance it appears. For what we make an earnest motion for, (without any restriction of time) we must be construed to desire its accomplishment, as soon as may be, even presently, *Now*; and what we are so speedy in, we must be interpreted to be affectionately eager in pursuit after: And this was the condition of this good mans Spirit, he was very earnest with *Job* to bethink himself of his Duties to God. And from hence, by the by, we may observe,

Observe. That good men have a Zealous desire after the Spiritual welfare of others, and so much we find in the Royal Prophet, *Psal.* 51. 18. And



And so much we find to be our concern from many parts of Holy Writ, as *Gal. 6. 10. As we have opportunity, let us do good to all Men.* Yea, the Phylosopher could say, That there are two things wherein men did in a special manner communicate in a likeness with the Gods, ἀληθεύειν καὶ εὐεργελεῖν to speak the truth, and to be charitable; and for which (said *Aristotle*) ἕκ ἐπαινεῖμεν ἄλλα μακαρίζομεν, we do not so much cominend men, as pronounce them blessed. Now, there is a different work of Charity; that which respects the Body, and that which conduceth to the welfare of the Soul; and this is the chiefest point of Charity, and is that which the Apostle more particularly speaks of *1 Thes. 5. 14. Warn them that are unruly, comfort the feeble minded, support the Weak, &c.* And as there is this difference of Charities, so are there different relations among men to whom we are more especially

ally concerned to take pains with, in the said several kinds of Charity: We are ('Tis true) to aim at and endeavour the Spiritual welfare of all Men, as far as we can; but there are degrees of Brethren that do more especially oblige our care, As Brethren by Grace, by Place, and by Race; such that is, as are our fellow Christians by Profession, and such among them as are our Neighbours, and such as are our Kindred; which if we have not a special regard to (and that as well in the Charity of Ghostly Counsel and Instruction, of Admonition and Consolation as otherwise) we deny the Faith, and are worse than Infidels. 1 *Tim.* 5.8. And this (truly) is that which puts some men to bold, yet honest attempts. And this is that which also may encourage all, that may think meet to labour in such a cause, that by the expected fruit of such their care, *They shall shine as the Brightness of the Firmament*



*Firmament, and as the Stars forever,* Dan. 12. 3. But Proceed we

2. To the other way that the word [*Now*] may have reference to, and that is, to *Job's* state of Adversity. *Now*, That is, whilst the Rod of God is upon thee, take the opportunity to come in to the Almighty. Now hear the Rod of God, and who hath appointed it, *Mich. 6. 9.* We must beware, that the fire of our affliction do not harden our hearts, as it did *Pharaohs*, but rather, that it put us to the sweat of Repentance, and cause the filthy humours of sin to evaporate, and pass to the Prince of the Aire from whence they come. To come into God at such a time as this, is (doubtless) the greatest glory to Divine Grace that may be, when it appears, that nothing can discourage us from our love and Obedience to him. And we find the Royal Prophet making his boast of this, *Psal. 119. 51. The*

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*Proud*

*Proud have had me greatly in derision, yet have I not declined from thy Law, and ver. 143. Trouble and anguish have taken hold on me, yet thy Commandments are my delights. Such as then keep in with their God when he falls out with them, manifest the most affectionate adherency to him, And grace in them becometh (at such a time) a glory both to God, and to themselves.*

Upon St.  
Matth.

*St. Chrysostom therefore (speaking of Job's quietness of Spirit, whilst he sat upon the Dunghill) sayes*

*ὅδε γὰρ ἐστὶ λαμπρὸς ἐστὶν ἐπὶ θεοῦ καθήμενος βασιλεὺς, &c.* That a Prince up-

*on his Throne appears not with that Splendour, that Job did whilst he sat in the dust. And methinks,*

*every Pious, humble and quiet spirited Person (whilst under troubles) does by his accidental failings and infirmities, as the Sun does by its spots, which it hides by the lustre of its own Beams: Such a man obscures them both from the sight*



sight of God and man, by the glory of his patience. Neither God nor man do behold iniquity in such Hearts. Numb. 23. 21.

3. The word, *Now*, may refer to the space of *Job's* life, And thus it may have a double Aspect, First, upon the time past in *Job's* Life; and so *Eliphaz* did as much as say, Acquaint thy self with God, *Now*, and be at Peace *Now*, For hitherto you have seemed too shamefully, to dishonour him, and to stand at distance from him, by too sinful and passionate a behaviour. And thus (indeed) every one of us may speak to our selves and say, 'Tis high time for us *Now* to bethink our selves of a return to God, whom we have so much offended, and whom we should have remembered, by a constant obedience from the very first time of the Exercise of our reason, *Eccles. 12. 1.* Secondly, The word *Now* may have an aspect upon the time to come of *Job's* Life. And so *Eliphaz* might wish

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him to hasten his acquainting himself with God; and to be at Peace, whilest he had an opportunity, and that he had a space of time for his return to him; and for the doing of his sacred pleasure, towards an eternal Life. For this *Interim* of Mortality is (as the Father saies)

St. Aug. *Tempus præstitutum pænitiæ*, the only time allotted for our reconciliation and acquaintance with God. And therefore procrastination is horribly dangerous, and that in two regards, For if upon presumption of a space, to get in with God, before our departure out of the World; we continue in a course of sin, we may thereby contract such a stubborn habit of sin, as will be as difficult to retract, as for an *Ethiopian* to change his Skin, &c. Jer. 13. 23. and then our Repentance will be next to an impossibility, and without it there is no Salvation, and what man in his right wits will run such a dreadful



ful hazard of damnation? But this is not all, for if a man puts off his return to God, upon presumption of his Favour, when he cries him mercy upon his Death-bed, and then it pleases God to deny him the priviledg of being a *Clinick*, but is swept away by the hand of Death, before he be fit to die; What then? Why, then there remains no more Sacrifice for sin, but a fearful looking for of Judgment and fiery Indignation, *Heb.* 10. 26. And so he passes *ex tenebris in tenebras*, out of the darkness of his sins into the utter Darknes St. Aug. of eternal misery: And alas! What is our time here, but as an uncertain vapour? and as nothing is so certain as death, so nothing so uncertain as the time when: And therefore whilest it is called to day, let us be working an acquaintance and closure with God: the night of death may come, when no man can work, *Joh.* 9. 4. And if we let  
this

this our day pass; Not all the cries and tears of Eternity will serve our turn, no not Purgatory (if there were such a thing) would (it seems) do our business, when we die Impenitent. For as the Tree falls so it lies, *Eccles. 11. 3.* and as death leaves us, so Judgment will find us. Well then (my dear Brethren) whilst the day of our life remains, let us acquaint our selves with God, and glorifie him with our patience, and so be ready even *Now*, both to do and suffer all his blessed Mind and Will, and that with all faithfulness and constancy. And then, the end will be happy, For thereby *Good shall come unto us.* And so I come

3. To the issue and event of doing and suffering Gods will. *Thereby Good, &c.*

*Job* brings in the Wicked (*chap. 21. 15.*) saying thus, *What is the Almighty, that we should serve him, or what profit shall we have, if we pray*



*pray unto him ?* Now this opinion of God (it seems) was grounded upon the inequality and unjustness (as they thought) of his providential dispensations. For whereas great afflictions seem'd the portion of good men, the most notoriously wicked were not plagued like them, but as for them, *They take the Timbrel and Harp, and rejoyce at the sound of the Organ, and spend their dayes in wealth, become old, and are mighty in power, and their seed is establsbed in their sight.* ver. 7, 8, 9, 10, 11. Now therefore (say they) If the condition of bad men be such, why should we be good? And (indeed) the like opinion had almost tript up the feet of the Royal Prophet, *Psal. 73. 2.* When he saw the wicked in prosperity, and himself plagued, and *chastned every morning,* ver. 12. 14. And thus, good man! was he confounded in his thoughts, till he went into the Sanctuary, and then, he understood their end, and

could Justifie the Almighty in the manner of his dispensations, *ver. 17.* As to the Wicked, God's way alwayes was, is, and will be, to invite and incourage their return to him, by his mercy in temporals; for so *St. Paul* told the *Jews*, That God *did not leave himself without witness*, that is, without an Evidence of Mercy and Goodness to lead men to repentance, *in that he did good, and filled their hearts with food and gladness, Act. 14. 17.* And if men prove ungrateful, and willfully abuse the goodness of God, and chuse (as some men do) this delusion from the Devil, and that is, to belive that where God affords the kindness of such temporal abundance, there they may presume of a further kindness, and that is, to have liberty to sin with impunity, but when men come to that height of presumption, then God casts them into a destruction, as *ver. 16.* before my text. For when  
they



they had so ungratefully fin'd against God, notwithstanding *he filled their Houses with good things, he overthrew the Foundation of them with a Flood.* And (indeed) the greater God's kindness is to men, the greater is their offense, and consequently their punishment, when they abuse or not improve that goodness. *Amos. 3. 2.* 'Tis very remarkable, That *Menippus* (in *Lucians Dialogues*) is brought in, making a report of the different state of men in Hell, thus, ἐκ μονῆς διμογῆς διαγινωσκομένοι, λυπέντες γὰρ ἑμι- κρῶν σπρεόμενοι, That, rich men howl the louder there, by how much they lost the greater enjoyments in the world. And truly, by how much more of Mercy men do experience from God here, and use it not but to the dishonour of the great Benefactor, by so much is their future misery the greater; but now, as to such, as acquaint themselves with God, and are ready to do and suf-

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fer his Will, and have a mind to improve his favours to the glory of his name, good shall come unto them thereby, and indeed a three-fold advantage redounds to them :

1. A Temporal.
2. A Spiritual, and
3. An Eternal.

I. A Temporal good befalls them, of which they have a comfortable assurance two wayes.

1. Because their way or course they take, in their endeavours to find out and do the Will of God, and to close with him in a contentedness with all his providences: Their course (I say) has in its self a direct tendency, and influence into such an effect. As, by such mens temperance, industry, prudent confidence and quietness of spirit, in the fear and love of their God, they preserve and augment their Temporal Estates, whereas



whereas a lustful Prodigality, Idleness, and a pusillanimous distrust and a fuming revengeful Spirit, (and that (perhaps) but for some small trespasses) brings all to ruine and confusion: even bad men out of self interest, and the pleasing prospect of good mens Fidelity, Industry and Honesty, will be ready to trust and ~~to~~ employ them. Nay, when in the glass of such good mens Virtuous Dispositions, they discern their Divinity and Alliance to the Holy God, they have oft a fear and a trembling upon them, and so will not dare to offer any high affronts and cruelties to them: For even natural reason (unless accidentally disturbed by some illegitimate, wild, Phanatick and Jewish Zealotism) even that will restrain the fury of Wicked men: And to this sense, that of the Psalmist is interpreted, Psal. 149. 8. *They shall bind Kings in Chains, and Nobles in Fetters of Iron.* That is, so

So as they shall not be able to hurt them; Nay, through the amiableness and beauty of Godly Mens Holy frame and practise, (as in their Humility, Meekness, Peaceableness, Temperance, Charity and Patience, &c.) even bad Men and Tyrants, will be won into a reverential respect of them. We read, That when *Alexander* came in an hostile manner to *Jerusalem*, *Jaddus* the High Priest came forth the City, and met him in his Pontificals, with the Mitre on his Head, and the Plate of Gold upon his Forehead, wherein the name of *Jehovah* was engraven; And *Alexander* fell down prostrate, and adored him: And this he did, in sense of his relation to the Glorious God. Now, Good Men are said to be Kings and Priests to the Living God. *Rev. i. 5.* And they also appear so to men that are but rational, yea, they appear (as *Clem. Alexandr.* has it) *ὡς θεοὶ*



ἐν σαρκὶ πλειστοθεῖας, as so many gods <sup>Cit. Can.</sup>  
 "walking in Human Flesh: and well <sup>Sino.</sup>

"then, may Princes pay them a  
 "Veneration. 'Tis said of *Felix*,  
*Act. 24. 25.* That when he heard  
*St. Paul* reasoning of Righteousness  
 and Temperance, and the Judg-  
 ment to come, he trembled; that  
 is, that he not only received the  
 Message of God so, but received  
*St. Paul*, as the *Corinthians* did *Titus*,  
*with Fear and Trembling*, *2 Cor.*  
*7. 15.* and so he set *St. Paul* at li-  
 berty; Thus, Good Men by the  
 Power also of their Holy Conversa-  
 tion become prevalent orators, yea,  
*Plus valet vitæ quam linguæ testimo-*  
*nium*, Men by their Sweet, Affable,  
 Temperate, Chast, Prudent, and  
 Pious Examples, are far more Ef-  
 fectual Preachers than such as have  
 attain'd only a concionatory Art,  
 and they shall have more respect  
 from others. And as men that are  
 but rational will have a kindness  
 for such, (though they themselves  
 be

St. Ber-  
 nard.

be disorderly) so much more will Men of Gods acquaintance, out of the more intimate love that they have for God, whose Friendship and acquaintance they are ambitious of: They (to be sure) like of and affect the likeness of that God in such good Men; whereas (on the contrary) Brutish and Incorrigible Persons will be the Scorn, Contempt and Derision of the whole World. But

2. Assurance of temporal advantages and enjoyments may be collected from the gracious Promise of the Almighty, as 1 Tim. 4. 8. And our Saviour sayes, *First seek the Kingdom of God, and all things shall be added to you*, Matth. 6. 33. where (yet) By *All things*, we must understand that *dimensum*, or necessary portion for our maintenance which our Saviour, in his Form of Prayer, calls *Our daily Bread*, such a supply, as the Disciples were so diffidently solicitous for, ver. 31.  
Now,



Now, of these things we may (by virtue of Gods promise) more certainly expect a competency, as a fruit of our honest and warrantable labours, than when we do *μεμενῶν*, or are over anxiously elaborate in pursuit after them. As to any secular great abundance and superfluity, we have no absolute promise of; though oftentimes God does give in such a state *ἐν κρυφαῖα χεὶρ*, with a secret hand, for such ends as he in his Wisdom and Mercy may think meet: But that we have no absolute promise thereof is very clear, no nor yet have we an absolute promise of a constant supply of bodily necessities; and this falls out, because (in the first place) we have here *no continuing City*, and nothing is therefore absolutely promised, but what may conduce to the obtaining of that state, which is the great purchase of our Saviours Blood. And we find, That a Temporal Supply is not absolutely requir-

Matth.  
6. 24.

site at all times thereto; For the  
 very pooreſt may be the moſt rich  
 in grace, and grace is a certain in-  
 gagement of Glory. Then again,  
 God may pleaſe to throw us un-  
 der want, either as a ſcourge for  
 ſome ſin, and ſo the better to re-  
 mind us of our duty, or for a tryal  
 of our patience, to glorifie his grace,  
 whereto he may deſign to apporti-  
 on the greater degree of Glory; yet  
 thus far will the Divine Promise of  
 Temporals be made good, That he  
 will ſo concur with his Bleſſing  
 upon our honeſt and faithful endea-  
 vours, that they ſhall not want a  
 due reward; for either God will  
 give us what we labour for, *For-*  
*maliter* in the thing it ſelf, or *Vir-*  
*tualiter* in ſomething as good, or  
*Eminenter*, in what is far better:  
 Such a condition, that is, as may  
 procure us an eternal Happineſs.  
 So that this we may be ſure of, that  
 we ſhall reap a plentiful reward  
 for our honeſt pains, in our ſeveral  
 Vocations.



Vocations, And *all things shall fall out for the best to them that so love God* as to be mindful of their duties to him, *Rom. 8. 28.* And in this sense, those particular promises that *Eliphaz* speaks of, in the subsequent verses, shall infallibly be made good. And this we are also sure of, That *the little that the Righteous have, shall be better, than the Riches of many Wicked,* *Psal. 37. 16.* For, though they may sometimes have but little, and are made to sit low, they will yet be richly warm, in the sense of Almighty God, their loving Friend and Acquaintance his Care to provide for them in the most advantageous manner: Yea, and the very hope (whereof they have a most certain ground) of a future Kingdom of Glory, shall be even in this life an hundred fold a better Estate, than the richest worldly Prince enjoy upon the Earth; & so such as are of Gods Acquaintance,

F                      that

Matth.  
19. 29.

that indeavour to understand him in his Blessed Will and Wayes, and close with him in a due Conformity to his Commands, shall not only have a competent bodily succour (unless a gracious purpose of God for a greater good prevent) but even (whilest they live) a Spiritual reward shall attend them, which is

2. The other kind of good that comes to them ; For if Afflictions befall them, by the wise dispensations of God, they may happily learn his Will, and be induced to apply themselves to Obedience, and so see, by that, their interest in Christ  
*1 John 3. 13.* And a reflex thereon may be a vast recreation and joy to their Spirits, *Rom. 5. 2.* and *1 Pet. 1. 8.* Such a joy, as may countervail all the present sorrows of this life, and such among us may sit quietly and contentedly in contemplation of Gods Mercy, in reference to a Blessed future state : Or,  
 if



if an outward prosperous state befall  
 such, they may also sweetly and  
 comfortably possess themselves with  
 a sight of his Care of, and Kindness  
 to them, from whom every such  
 good Gift comes, and learn to *Jam. I. 17*  
 praise his Sacred Name; making  
 melody in their hearts to the Lord.  
 And doubtless, (as *David* sayes)  
*Great Peace have they that keep thy*  
*Law, and nothing shall offend them,*  
*Psal. 119. 165.* Every small occur-  
 rent of ill tidings or trouble put  
 such as are strangers to God, and  
 Enemies by wicked Works, to di-  
 stracting frights, and ingulfe them  
 in a despair of Divine Providence,  
 and so provoke them to *Charge*  
*God foolishly,* and so are at their *Job 1. 22*  
 wits end, and seek all the diver-  
 sions they can, to stave off the re-  
 membrance of God: As *Cain*, that  
 wicked one, diverted to the build-  
 ing of Cities, *Gen. 4. 17.* *Saul* sought  
 to allay his troubled conscience  
 with Musick, *1 Sam. 16. 22.* And

we read of the *Roman Vitellius*, that he sought to drown his sorrows in the bowles of Intemperance. And thus guilty-conscienced men, are put to great distractions. And they happen too, to make a very unhappy course their refuge for ease, a course that (after a short space) augments their trouble; For when they seek an alleviation by intemperance, or any unwarrantable and wicked courses, they make their troubles but *arietare* to go back like a *Ram*, and then assault with a more perplexing violence. But now, as for good men that desire and endeavour after an acquaintance with God, no evil tidings make them despondently afraid, *For their heart is fixed trusting in the Lord. Psal. 112. 7.* And whilest they sit in solitude, and are a wonderment to others; they find even far better, and more satisfying pleasures, than others do in their sportful ranges over the Mountains after



ter their beloved quarries. 'Tis true (indeed) that some good Mens melancholy thoughts, and their too dreadful reflexes upon a misapprehended Wrath from God, are as so many dismal Clouds that interpose between the glorious Sun of Righteousness and them, and at some times Eclipse the rayes of comfort from them, so as they are ready to break forth with *David*, and also *David's* Lord too, and say, *My God, My God, Why hast Thou forsaken me*, Psal. 22. 1. Matth. 27. 46. But yet when such Pious Mens afflictive temptations are once over (as sometimes they are) and that they recover the light of the Sun, then they do as the three *Levantine* Princes did, when they regained a sight of their Star, which disappeared, they rejoyce with the more exceeding great joy, a joy that recompences their loss. The Friends of God in their light-some interval, *They rejoyce with*

Matth.  
2. 10.

F 3                      joy,

joy unspeakable and full of Glory,  
 1 Pet. 1. 8. a joy that satisfy for  
 their trouble, and helps them much  
 onward of their journey, to a  
 fulness of Joy and Pleasures for e-  
 vermore, *Psal.* 16. 11. And in this  
 regard, they are the happiest Men  
 in this present World; But then, be-  
 sides their present felicity, in those  
 Soul-ravishing secret whispers they  
 hear from the third Heaven of  
*[Well done thou good and Faithful  
 Servant, enter into thy Masters Joy,]*  
*Matth.* 25. 21. They have this to  
 recompence all their sorrows, and  
 wipe away their tears with; and  
 that is, that they have that same  
*inheritance incorruptible and undefi-*  
*led, and that fadeth not away reser-*  
 ved in Heaven for them. And so

1 Pet. 1. 4

3. The good that comes unto  
 such is eternal, A good (though be-  
 yond human comprehension, yet) of  
 which we may have a comfortable  
 assurance two ways.

1. By the Promise of a Wise,  
 Merciful



Merciful and Powerful God; in reference to which, we find the immutability of his Counsel two wayes; By his Word and by his Oath, *Heb. 6. 18.* And, that we might for our consolation see the strength of this Oath, 'Tis said, ἐμεσίτευσαν ὅρκῳ, he interposed with an Oath: And whom should he interpose, but himself in his Son, *Who is the brightness of his Glory, and express Image of his Person? Heb. 1. 3.* Now, because the Almighty could swear by no greater, and that his beloved Son took upon him our nature, *Heb. 6. 13* and in it offerd up his precious Soul and Body as a sufficient sacrifice for our sins, and that his merits are *infiniti valoris*, of an infinite value, we may not despair, but undoubtedly believe, that the highest state of happiness imaginable does awayt his acquaintance and redeem'd; and so let no man wonder, That such an eternal exceeding weight of Glory (a thou-

land times beyond the glittering Pomp of earthly Kingdoms) should be the portion of poor men, upon their present Dunghils of misery. For *God having given to us his Son, how shall he not also with him freely give us all things?* Rom. 8. 32.

2. Good men of Gods Acquaintance, may have a comfortable assurance of such a blessed and happy state, by that capacity and fitness, that an holy Acquaintance with God has for and to such a state as that of Heaven is. Such as by the holiness of their lives, do walk here with the Holy One of *Israel*, may expect to sit together with him in Heavenly places, *Ephes. 2. 6.* The Psalmist sayes, *Holiness becometh thy House for ever,* Psal. 93. 5. It bears a decorous and seemly correspondence with the Sanctity of Gods Habitation, Take we it either in reference to the Consecrated Houses of God upon the Earth, or in reference



reference to his Family, the Church and Society of his People : Holyness belongs to, or is in them, as in its proper and peculiar seat. We lash Doggs out of Sanctuaries, and we suffer not the profane and scandalous to communicate of the privileges and dainties of Gods House, but we Excommunicate and thrust them out among their own Tribe of unclean Persons ; but truly-pious and good Men, are fit for the Church of God below, and also for that which is above ; a place suitable to their holy state and condition. Wicked Men and Strangers to God, are no more fit for the Mountain of Spices, where the Holy Jesus sits, *Cant.* 8. 14. than Swine are for the Perfumes of *Arabia*, whether (it seems) when some Merchants have transported them, they have presently died ; And 'tis death to unclean and brutish Persons, to dwell in a place of chaste and rational pleasures ; they  
are

Hesiod.

are rather for a *Mahumetan* and sensual Paradise. But the true Servants and Friends of God are for a Communion and Society with the Holy One. The Spiritual Soul (as the Poet could imagine) is for a state, wherein it may be *μακαρίσιν* *πύχθουσιν θεοῖσι*, in company with the Gods, and is for a beatifical Vision of the Diety, and the pleasure of a Divine and Holy Love. Now, such as are so Heavenly inclined, may reflect upon their temper, and look upon themselves, as fit heirs of the Celestial Habitation. For, 'tis not possible, that such holy endowments, as are bestow'd upon such men, should be with any design to have the *Donees* thrown into Hell. 'Tis not possible that such as are created a new in Christ Jesus, and have their Communion with him here in substantial Holiness (though perhaps in some circumstantial affairs, they seem not so Orthodox) 'Tis impossible (I say)



(I say) That such innocent, well-meaning, humble, honest-hearted People, that are also as parts and portions of Christ, should not be at length where the Head of such a Sacred and Myfterious Body is, *John* 14. 3. 'Tis impossible for them to be thrown into Hell, for then there must be our dear Saviour too, and so Heaven must be turn'd into Hell. No, Such therefore as are sensible of such Holy Inclinations, and sincere desires in them, to know God and to serve him the best way that they can, and have capacity for, without either over-weeningly relying upon their own judgments, or presuming upon their own Dignity or desert with God, but (after an holy manner) relying upon the Merits of the Son of God, and walking (to the best of their knowledge) in his wayes: Such (I say) may comfortably assure themselves, that Heaven is their center, and  
 seat

seat of happiness. And now then, if so much good comes to them, that acquaint themselves with the Almighty, and are at peace, and take all the Divine Providences in good part, so as to have a temporal, spiritual, and an eternal happiness, this then may be matter,

1. Of Reprehension to many.
2. Of Commendation to some.
3. Of Consolation to others.
4. Of Exhortation to all.

1. Of Reprehension to many; and those are such as by a willful refusing of Acquaintance and Friendship with God, and opposing the Grace of Evangelick Ordinances, submit to the delusion and captivity of the Prince of Darkness, and involve themselves in a dismal Abyss of Misery. 'Tis but rational for men in all their Designs and Enterprizes, to aim at an advantage to themselves; but these men seem



seem to study their own mischief  
 and confusion. Nay, some are so  
 soft in ignorance, by their willful  
 neglect of the salutary means of a  
 Divine and true knowledg, that  
 they think there is no God at all  
 to be acquainted with, Such the  
 Psalmist calls Fools, *Psal. 14. 1. The*  
*Fool hath said in his heart, there is*  
*no God.* It must be a great bold-  
 ness for men to say so with their  
 tongue only, but they are more  
 Fools that say so in their heart. Me-  
 thinks, the Apostles character of  
 some men fits them well, where  
 he speaks of ἀνθρώποι ἄτονοι, unrea-  
 sonable men, *2 Thes. 3. 2.* That is (as  
 the word signifies) men out of the  
 place and rank of men, vagrants  
 from all the Topicks of reason, the  
 absurdity of whose imaginations  
 suit not with the common appre-  
 hension or genius of mankind.  
 Others again there are, made so  
 silly by their voluntarily Wicked  
 Life and estrangment from God;  
 That

That (though they believe a Diety, which they find by the pulse of their own conscience) they yet neither like his will nor his wayes; and so out of a discontented humour give themselves over to all sensuality and Brütish Pleasures, and Imagine that (notwithstanding the common talk of the Christian World) there is yet no future state of happiness, But *as dieth a Beast, so dieth a Man, Eccles. 3. 19.* That is (as such misinterpret) All go to one place, that is, the dust, and that is the farthest of both, and so (with Epicures) their great and only imploy, is to eat and drink, and rise up to Play, for *Post mortem nulla, &c.* After death there is no pleasure. Blessed God! How extreamly blind are they that will not see? And accordingly the Heathen Philosopher gives a rational account of such, where he sayes, *τὸ ἡδὺ ἐστὶ τὸ ὄν διὰ τὸ μὴ ὄρεσθαι τὸ μέλλον,* The present Enjoyments are therefore

Arist. de  
anim.



fore of so high account with some, because they see not the future. And the reason why they discern them not, is, That the God of this World (unto whose conduct they have sold themselves) *Has blinded their minds, lest the Light of the Glorious Gospel of Christ, who is the Image of God, should shine unto them,* 2 Cor. 4. 4. And the issue of this choice and Acquaintance with our grand Enemy is (instead of a pleasurable and quiet, a sweet and satisfactory remembrance and enjoyment of the Great God) like to be beggary and want, or however, inward distresses and tortures, distractions and confusions of Spirit. And at length (it may be) the only bed they will have to lay their head on, will be the Dungeon of utter Darkness. Now, if such as these be not Fools and Madmen, I know not who can be. But

2. What hath been spoken, may be matter of commendation to some, who desire and endeavour after the Acquaintance and Friendship of God: for all the good hitherto spoken of, fall to their lot. And I should think therefore, that they are Persons of the wisest and most plausible choise of any in all the World. 'Tis (indeed) usual in the World to repute them the only wise and crafty persons, that can build their Nests here on high, as among the Stars, and feather them with the Riches of the Earth, and can ride upon the height of Honour, as upon the Clouds; But (for my part) I conceive, that if such be reputed the only Crafty Men that confine their thoughts to such sub-celestial and sublunary affaires, they are as much crafty Fools, as crafty Knaves, seeing their course tend so much to the deceiving of themselves. I should think, that they are rather most to be commended,



mended; that can provide themselves a seat above the Starrs, and make sure to themselves the pleasures of the third Heaven, where our Saviour sits, and can be happy for ever.

Alas! What will all other Mens fancied - felicity advantage them, when they come (as ere long they must) to leave the Earth? We see (as of late) that Kings die, and their Bodies that are interr'd lye lower than the vilest Creatures that are still, but upon the Earth, and those Corporeal vehicles of their heavenly-born Souls may ere long be found in the like condition, with the Corps of *Cæsar*, to which a *Roman* Prætor led *St. Augustine* with his Mother *Monica* to a sight of, which was found to look of a blew mould, the bone of the Nose bare, the flesh of the nether lip quite fallen off, the mouth full of worms, and in the Eye - pitts two hungry Toads feasting themselves with the remanent Flesh. And God knows

*refer. ipso  
St. Aug.*

G

the

the whole World with the Glory of all its Kingdoms passes away, and the Lusts thereof, 1 *Joh.* 2. 17. And alas! How oft does it fall out, that they, that solicitously toyl to lade themselves with thick clay, do of a very sudden, make that Earth they so much dote upon, their Grave! Yea also, how oft do they that fare deliciously, and make a God of theit bellies, in a very short space, clog themselves and nauseate their deified dainties, and are soon at a perplexing loss for new pleasures! And (perhaps) when all their Divertisements faile, the subterraneous wind of their foolish imaginations, pent up within the cavern of their earthly Souls, may (at the time of their departure) beget horrid quakings and convulsions, upon reflex of their ill-spent life, and their ungrateful abuse of Gods Mercies. Whereas, such as are so piously cunning and wise, as by a sweet fellowship and acquaintance

tance



tance with God, and Communion of Holiness, *To lay up in store for themselves a good Foundation against the time to come, that they may lay hold on eternal Life:* They! they (when the hour of their departure comes) can lift up their Face to God, (as *Eliphaz* speaks here) and say with good *Simeon*, *Lord, Now lettest thou thy Servant depart in peace; for mine Eyes have seen thy Salvation:* And then, (soon after their departure) they are Enthroned in the Celestial Glory, with a *Crown of Righteousness* upon their heads; and then, soon after that, at the day of Judgment, they shall hear such miscreants, (as have made them their derision) justifying them, but accusing themselves, saying, (as in *Wisdom 5. v. 4, 5.*) *We Fools accounted their Life Madness, & their end to be without honour; But how are they numbred among the Children of God, and their lot is among the Saints!* Now then, if such Mens Wisdom

1 Tim. 6.

19.

Luk. 24

29.

can be so advantageous to them; Doubtless, the Wisdom of the World is but Foolishness to it. Then,

3. This that has been spoken may be matter of Consolation to others, that sit like *Job* upon the Dunghil of Misery. Let not such poor Creatures as desire the Knowledge of God, and to do his Blessed Will, and rest contented with his Sacred Pleasure; let them not cast themselves down lower than they are, with any despairing thoughts of God, and fears of desertion: Let them know, that not any, though the sharpest of Earthly troubles, can be to them as any judicial arrest from God, to throw them into utter Darknes; but rather, as a paternal and fœderal dispensation to refine and make them fit, to adorne the Temple above, as with *Ophirian* Gold. Let them look upon their afflictions, as only beauty-spots, and marks of the Lord Jesus, by which they are marked out,



out for Heirs of the Heavenly Glory : Yea, though they may be sensible, they are buffeted for their own faults, yet because by their patience and holy desires of an amendment of life, and sincere endeavours to bring forth Fruits meet for Repentance, and by their familiar and constantly intimate converse and Communion with God, by effectual fervent Prayers to him; Because (I say) by all this they glorifie Gods Grace, Let them therefore be assured, That the Divine Grace will ere long glorifie them, in the Mansion of Eternity, where all their Waters of *Marah*, shall be changed into a River of Pleasures; for *with God is the Fountain of Life, and in his Light they shall see Light Eternal.* And what then can they have more and better? And this then may be,

Psal. 36.

7. 8.

4. Matter of Exhortation to all, That we all of us seriously recount with our selves, and carefully remember

member whose acquaintance and Friendship we are most of all to be ambitious of: And that is, that of the Glorious God that made us, and by whose love and tender compassion, we are redeemed to have a Familiar Society with him, and in whom we now live, and move, and have our Being, and that under the Salutiferous rayes of his Divine Grace, and enjoying *all things that pertain to Life and Godliness*, and through whom we have hopes of Eternal Glory; And so let us affectionately confide in his Love, and be assured, that he can, and will help us in the several times of our need; and that he will never leave nor forsake such whose Conversation is without the covetous pursuits of this inferiour Worlds Vanities. This is he (my dear Brethren) whose Blessed Mind and Will we are to endeavour to know, or to be Acquainted with, and sincerely and constantly desire to do, that

2 Pet. 1. 3

Heb. 13. 5



that we may gain an interest in him. And in order thereunto, let us remember to clarify the *Medium* or way to the sight of him, by removing or dissipating the dark mists of our sins, and also to unite our Thoughts and Affections in him, who alone is all things. And be ready with all Faithfulness and Perseverance, to attend the help of his Grace, by or in, all his Blessed Ordinances ; And to preserve a Society and Communion with him, in a Sober, Righteous and Godly Conversation. And remember also to be at peace, and rest your selves satisfied, and contented with all the dispensations of his Divine Providence, being Confident, that all the white and black lines of Prosperities and Adversities, meet in a center of Glory to himself, and advantage to us, and that, not any the heaviest pressures of troubles but have mercy in the design and bottom of them. And be we also sure, that

we humbly and quietly bear the Rod of God, so that we never seek by any unwarrantable courses, to carve our selves of Law, and seek revenge upon any Instruments of our troubles; but sedately and peaceably resign up our selves to the Sacred pleasure of the Great God, who does *whatsoever he pleases both in Heaven and in Earth.*

Psalm. 135.  
6. And furthermore, Be we also sure, That we bethink our selves not to procrastinate the due use of the means tendred us, for our acquaintance with God, and making our peace with him, upon presumption, that we may have time enough before we die, for that purpose; But let us Acquaint our selves [*Now*] with him, and be at Peace; or express a due patience [*Now*] whilst 'tis call'd to day, and that we are indulg'd an opportunity; for the Night of death may come and defeat us of our aimes, and frustrate our presumption: For who among



us know, but our Beds may become our Graves before the Light of the next day? and being not fit for Gods Kingdom, we are then eternally excluded. Well then, I may say to you all (my Brethren) in this case, as *Elijah* to *Ahab* in another; *Prepare thy Chariot* (said *Elijah*) *and get thee down, that the Rain stop thee not.* So say I, Prepare ye the Chariot of your Faith, and down from the height of your presumptuous thoughts, and seek (in due time) an Acquaintance and Friendship with God, that the rain of His Divine displeasure obstruct not your way to a better World; but that rather, by a timely and due circumspection and care to close with him here in a Communion of Holiness, you may have a quiet, comfortable, and secure passage to His Royal Pallace of Bliss, and Mansion of Eternity; where, for the Holy Intimacy you have had with him in this Life, in a  
 Godly,

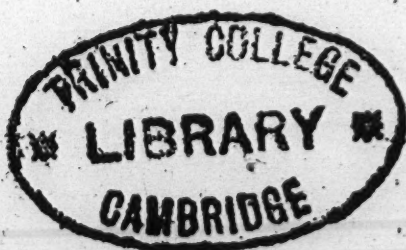
Godly, Righteous, and Sober Conversation, you may in the Highest, Most Glorious, and Happy Familiarity, sit together with him in Heavenly Places: Which God of His Infinite Mercy grant unto us all, for Jesus Christ's sake, *Amen.*

Μονὴ σφω̃ θεῷ σαρ̃ηει ἡμῶν Δόξα.

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**FINIS.**

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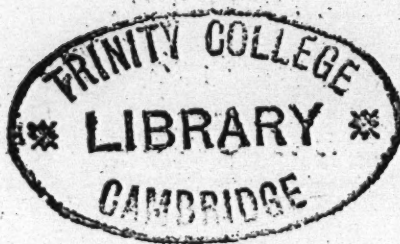
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